Essence of Bhagavad-gītā

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre, samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva, kim akurvata sañjaya (1.1)

Dhṛtarāṣṭra said: O Sañjaya, what did my sons and the sons of Pāṇḍu do, having assembled at the sacred land of Kurukṣetra, desiring to fight?

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ (10.8)

I am the source of both mundane and spiritual worlds. Everything emanates from Me. The wise who know this well engage in My bhajana with bhāva in their hearts.

mac-cittā mad-gata-prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca (10.9)

Those whose minds are absorbed in Me and whose lives are wholeheartedly devoted to My service derive great satisfaction and bliss from constantly enlightening one another about My tattva and performing kīrtana of My nāma, rūpa, guṇa and līlā.

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te (10.10)

Upon those who perform bhajana to Me with love, yearning for My eternal association, I bestow the transcendental knowledge by which they can come to Me.

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā (10.11)

Only out of compassion for these ananya-bhaktas do I, dwelling within the core of their hearts, destroy, with the blazing lamp of transcendental knowledge, the darkness of saṁsāra, born of ignorance.

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te, pratijāne priyo 'si me (18.65)

Offer your mind to Me; become My bhakta by hearing and chanting, etc. about My names, forms, qualities and pastimes; worship Me and offer obeisances to Me. In this way, you will certainly come to Me. I promise you this truthfully because you are very dear to Me.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ (18.66)

Completely abandoning all bodily and mental dharma, such as varṇa and āśrama, fully surrender to Me alone. I shall liberate you from all reactions to your sins. Do not grieve.

yatra yogeśvaraḥ kṛṣṇo, yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir, dhruvā nītir matir mama (18.78)

Wherever there is Śrī Kṛṣṇa, the master of all yoga, and wherever there is Pārtha, the wielder of the bow, there will surely be opulence, victory, prosperity and righteousness. This is My definite opinion.

sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ
pārtho vatsaḥ su-dhīr bhoktā, dugdhaṁ gītāmṛtaṁ mahat (Gītā-māhātmya 6)

This Gītopaniṣad, Bhagavad-gītā, the essence of all the Upaniṣads, is just like a cow, and Lord Kṛṣṇa, who is famous as a cowherd boy, is milking this cow. Arjuna is just like a calf, and learned scholars and pure devotees are to drink the nectarean milk of Bhagavad-gītā.

ekaṁ śāstraṁ devakī-putra-gītam, eko devo devakī-putra eva
eko mantras tasya nāmāni yāni, karmāpy ekaṁ tasya devasya sevā (Gītā-māhātmya 7)

There need be only one holy scripture—the divine Gītā sung by Lord Śrī Kṛṣṇa; only one worshipable Lord—Lord Śrī Kṛṣṇa; only one mantra—His holy names (***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***); and only one duty—devotional service unto that Supreme Worshipable Lord, Śrī Kṛṣṇa.

Essence of Śrīmad-Bhāgavatam

oṁ namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi (1.1.1)

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

śrī-bhagavān uvāca
jñānaṁ parama-guhyaṁ me, yad vijñāna-samanvitam
sarahasyaṁ tad-aṅgaṁ ca, gṛhāṇa gaditaṁ mayā (2.9.31)

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

yāvān ahaṁ yathā-bhāvo, yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam, astu te mad-anugrahāt (2.9.32)

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.

aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham (2.9.33)

Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ (2.9.34)

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham (2.9.35)

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

etāvad eva jijñāsyaṁ, tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ, yat syāt sarvatra sarvadā (2.9.36)

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

sarva-vedānta-sāraṁ hi, śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya, nānyatra syād ratiḥ kvacit (12.13.15)

It is imperative for the sādhakas to serve the vaiṣṇava-śāstras. Of all the vaiṣṇava-śāstras, Śrīmad-Bhāgavatam is the most excellent because it is the essence of the entire Vedānta. Those who taste the nectarean rasa of Śrīmad-Bhāgavatam have no taste for any other scripture.

nimna-gānāṁ yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānāṁ yathā śambhuḥ, purāṇānām idam tathā (12.13.16)

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas.

nāma-saṅkīrtanaṁ yasya, sarva-pāpa praṇāśanam
praṇāmo duḥkha-śamanas, taṁ namāmi hariṁ param (12.13.23)

I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.